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WEEKLY REVIEW.

—We hear with regret of the death of the Rev. H. Davis, of the Ch. Miss. Soc., at Hiranpoor, Bengal. Mr. Davis came out to India in 1871.

—Great numbers of people seem to have entered into the perpetual raid against the grain-carrying trains on the lines of Railway and especially on the N. E. line of the G. I. P. R, in this Presidency. Scarcely a single freight train makes its transit without considerable reduction of the amount of grain despatched by it. The depredators are not all Bheels by any means; the villagers generally are quite disposed to take part in the raids. It is believed that Railway employés are in some instances connected with these depredations. It is evident that a considerable force is necessary to accomplish successfully this wholesale pillage. In some instances, a large proportion of the entire amount of grain on the wagons disappears. Men have been placed on the wagons to guard the freight, but the raiders have found little difficulty in disposing of these. Frequently, a shower of stones precedes the actual pillage, as a warning to all concerned to get under cover. The men station themselves on what is called a bank, that is, where the line has an ascent necessitating a slackening of the engiue's speed. They easily scale the carriages under these circumstances, and proceed to remove the covers and cut the ropes by which the sacks are bound; when the bank is cleared and a higher speed resumed, then they throw off the sacks as rapidly as possible. Their comrades, stationed along the line seize these immediately, drag them to the side of the road, put them on horses or any other animals they may have, and very soon all traces of the plunder are gone from the neighbourhood. As soon as the slackened speed of the train allows, the raiders jump off again, and make haste to rejoin their comrades. Attempts have been made to protect the grain by storing it in roofed wagons. To look at one of these, it would not be thought an easy thing to force an entrance, but they seem to present little difficulty to the Deccan plunderers. Some of these men are evidently well acquainted with the construction of these covered wagons; they scramble to the top of them, remove some bolts, and force their way in. Of course, however, it is more difficult to remove the grain from these wagons than from ordinary trucks, and we suppose they must be to some extent a means of protection. As we have said, a large number of persons are engaged in these raids, directly or indirectly, and it is rather an ill-boding circumstance that so many should be getting their wits sharpened and their energies developed in this novel kind of dacoity. It would seem as though the age of Pindaries were coming back again, and the country generally in danger of going back a century or two in order and civilization. It must not be supposed that it is simply the pressure of want driving men to desperation, that has led to this organized and wholesale plundering. The grain that is siezed is presently offered for sale, in quantities to suit customers. Under these circumstances it is not surprising that the Railway Company should decline bearing the responsibility for the lost grain. The owners will of course endeavour to reconp themselves for the quantity plundered by putting a higher price on the quantity saved; and thus it turns out that the inhabitants of the famine districts have to suffer for this plunder. But what about the rural police? What are they doing? Is this pillage to go on unhindered? The military might be employed in defending the trains; but there are considerations that make it undesirable to use very violent measures against these marauders. For instance, there is danger of their taking steps to throw trains off the line, and thus bring about terrible Railway accidents. But it is most desirable, if only for the sake of those who are engaged in these raids, that they should by some judicious means be put a stop to.

—In connection with the above, we may mention that the jails of this presidency are crowded to excess, and Government is not a little embarrassed, we believe, to know where to bestow all their criminal 'chattels.' Though no advocates of the cat-o'nine tails for punishing subjects, we believe that stripes for hardened transgressors would be quite as effectual as prison-walls.

—The bungalow at Allahabad in which the Methodist Episcopal Church under the pastorate of the Rev. Dennis Osborne has been hitherto accustomed to meet, is about to make way for a larger and more commodious edifice. The new building will seat between 400 and 500 persons, nearly twice the number that the present building accommodates. We are indebted to a correspondent for a notice of a Farewell and Thanksgiving meeting held there on the 12th inst. An excellent sermon was preached on the occasion by the pastor, from 1 Sam. vii. 12, "Hitherto hath the Lord helped us," embodying a resumé of the history of the church, showing how in answer to prayer, God had enabled them to build up their present strong church, strong *i. e.* as far as true believers and workers for Christ go, though of wordly means they have little. Still they had been able to collect more than half the cost of the future church, and felt confident that the Lord would find the rest for them. Several who had found salvation within those honoured old walls, testified to the grand work for Allahabad the Lord had enabled Dennis Osborne to perform. The work still goes on apace, we are told, and souls are being saved weekly, especially in the Railway barracks. Our correspondent, (who belongs to another station) speaks very warmly of the earnest work done by this church in Allahabad. We are glad to learn that the Baptist minister was present and gave a capital address, displaying the most cordial good feeling.

—They that take the sword will perish by the sword. The habit of carrying deadly weapons has as often been fatal to the carrier as to others. At the Calcutta Criminal Sessions, in pronouncing sentence on G. C. Heenan for shooting a Native servant, the Judge drew attention to the matter thus:

"You have, by permitting yourself to be carried away by excitement, passion, and temper, deprived a fellow-creature of life. I believe and hope that had it not been for the foolish habit of carrying about you deadly weapons, you would not willingly have done what occurred, but unfortunately in a moment of excitement, the instrument being ready to hand, and the excitement having come, you used it with fatal effect."

Heenan, an engineer on the E. I Railway, was having clandestine meetings with a 'lady visitor' at the house of Mr. and Mrs. Landale at midnight Mr. L. received information of the fact from his servant, Govind, and gave him instructions how to proceed. Govind endeavoured to sieze Mr. Heenan, who fired at him five times, and so injured him that he died two days after. The prisoner was sentenced to 18 months' imprisonment. This sentence will seem to our Native friends inexcusably light. The deceased was doing his duty, and his conduct contrasts very favourably with that of the prisoner. We get a side glimpse here of the kind of life into which many Europeans at interior stations in India are easily betrayed. At the Railway stations on this side of India there has been an improvement in the last four or five years, but there is room for more.

—In an account of the National Camp Meeting at Clear Lake, Iowa, (in the *Advocate of Holiness*) we find the following:

"Wm. Taylor preached in the evening. The sermon was on justification and sanctification, and was a marvel of simplicity and power. For nearly two hours he held that great congregation spell-bound. There was no effort at oratory or display, but the clear and lucid utterance of the simple truths. Why do not ministers preach this way and save the people? A very large number of seekers of purity and pardon came to the altar, and the meeting closed a little past ten o'clock. A glorious Sabbath for Iowa."

—A Hindoo, replying to our remarks on the hand of God in Providence, in the *Times of India*, gives us a glimpse of the appalling darkness regarding divine things that prevails in this land. "If man is covetous, who made him so?" he asks. He says: "Can any thing more insulting to God be conceived than to say, 'God has given food enough for all the people—but the covetousness of men has seen its opportunity?' According to this, God has power to give food, but as regards its distribution, He is helpless." We said not a word imputing inability to God. But look at the position of this writer: It is no insult to God to represent him as the author of all the covetousness in the world, as the author of all sin, in other words, to make him morally more hideous than Satan, but it is an insult to say that he has given harvests for the support of the people and not secured the equal distribution of them. This is Hindooism; the conception of this Hindoo is that which is embodied in the deities worshipped by the people; power is every thing, morality is no where. A Hindoo concludes by saying that our advice that the interests of the Banyans and the principles of Free Trade should be sacrificed in order to save the lives of the cultivators, is short sighted. These thousands of his countrymen who are perishing weekly are of little account to him in comparison with the rupees which the corn-dealers are trying to filch from the starving people. If God is the author of covetousness, he must also be the author of the logic by which its practices are justified; but this logic is not equally distributed, for we must confess we have none of it. If "A Hindoo" is a father, and sees his eldest son snatching away what has been given to the younger, we suppose he would not fail to reprove him or chastise him. But why should he do it, if the covetous impulse is from God? We suppose that demoralization can go no further, than to put upon God the blame of those actions which are contrary to his commands. When it comes to the liberty of getting money, the writer is very tenacious of man's free will, forgetting that he has denied it just before. If our words may reach this writer, we would take the liberty of assuringhim that God is a being of infinite power, but does not govern the universe by mere power; He is wise and just and true and good; He has given to man a free will, and He has also given him laws for his gui-

dance which, if obeyed, would cause the wisdom and justice and goodness of God to be seen reflected in His creatures, and would ensure their happiness; and the misery and confusion now seen in this world are because men set at naught God's commandments, and set their own will above his. Law supposes freedom; an engine-driver does not speak to his engine, but manipulates it; man is a free agent and therefore the subject of law, and of penalty, if he break the law. "Whatsoever a man soweth, that shall he also reap."

—In the month of June last the following from Rome appeared in the *Times*:

"This morning his Holiness gave audience to the deputation from the Apostolic Vicariate of Calcutta. They presented a magnificent pectoral cross set with thirty-four large diamonds, &c.

As the Pope professes to be the Vicar and earthly representative of Christ, one is tempted to compare this cross with that of our Lord and Saviour. This cross is to be suspended to the neck of the Pope; but Christ himself was suepended on his cross. This cross is to hang loosely on the breast of the Pope; Christ was fastened by nails to his cross. This cross is a very pretty piece of cunning art; the cross of Christ was a rude wooden structure on which many criminals had probably been executed. This cross, with its diamonds, is to give lustre to the person of the Pope; that cross was for the wounding to death of Christ. This cross with its 34 large diamonds, awes the beholder with its magnificence; the cross where Christ was done to death, was a sign of unutterable ignominy to the crowd that gathered before it. The cross of Christ, reveals the fundamental principle of Christ's kingdom, self-abnegation for the good of others; the cross on the breast of the Pope illustrates the fundamental principle of the Pope's kingdom, the aggrandizement of the priesthood for the completer subjugation of all. Christ on the cross exclaimed, 'I thirst,' and his thirst was for the salvation of sinners; the "prisoner" of the Vatican exclaims 'I thirst,' and the response takes the form of £600,000 worth of pectoral crosses and other precious thi gs. Christ on the cross promised the penitent thief that he should be with him that day in Paradise; but the Pope pronounces accursed all who deny that dying believers go first to Purgatory and require ever so many masses before they can reach Paradise.

—We some time ago met with an article on the evidence from Design, the substance of which may be found in this extract:

"The evident design manifested in the universe being as apparent and unquestionable as that of the watch, can be accounted for only upon the like assumption. Thus far all seems strictly logical. But the final conclusion, a *self-existent* Creator, does not follow from the premises. On the contrary it dissolves the entire fabric of the argument, and leaves him at the point of beginning. For the argument is built upon the premise that every thing evidencing design must have had a designing mind as its cause, could not have been self-existent. Now, upon this premise, if self-existence cannot be predicated of the watch, nor of its author, man, neither can it logically be predicated of God. If it may, the whole argument is worthless, and the conception of a self-existent watch, or a self-existent man, or a self-existent world becomes no more difficult than the conception of a self-existent God."

We have seldom seen a poorer exhibition of logic than that which is here made. The examination of the works of a watch proves design on the part of some competent artificer, well acquainted with the properties of matter, and understanding how to use different materials in such a way as to produce a piece of mechanism the idea of which existed first in his own mind. By parity of reasoning, we inhesitatingly infer from the evidences of design around us that there is a Being having ample power and wisdom and knowledge and all other essential attributes, for the production and preservation of this universe; power and wisdom and knowledge such, in comparison with all other power, wisdom etc, that we are compelled to regard it as infinite, and the Being in whom these attributes reside as self-existent. There is nothing in such a Being that demands a Designer, no trace of design, no bringing together of sundry materials to make an intelligent and mighty Creator; so that the argument from design while it leads necessarily to God, stops when it reaches Him and is satified forever. An atheist was once visiting a gentleman in whose apartment he noticed a handsome terrestrial globe, and he asked who the maker of it was. O! says the gentleman, it was not made at all, it came into existence of itself. It is said that the train of thought awakened by this piece of irony, was very helpful to the skeptic.

—It is not often that the Mail brings news of such an event as the death of Brigham Young, such being usually telegraphed. We were hoping to hear that he had been brought to trial for the Mountain Meadow massacre or for some other of his high-handed deeds. He has gone before another tribunal.

—We have received a pamphlet entitled "The Merits of Homœopathy and Allopathy, Statistically compared."

—The Chr. Vernacular Ed. Society's 19th annual Report has just been received. The Society has Training Institutions at Dindigul, Ahmednuggur, and Umritsar, in which 350 Native teachers and Mission agents have been trained. So far as we have had the means of judging, the training in these institutions is excellent, and the young men who issue from them are very well fitted to conduct schools, or engage in other Mission work. There are 7000 children under instruction in the schools aided or supported by this Society. Number of publications issued last year, 167. Colporteurs employed, 44. Income £9907. The well-known authoress, A. L. O. E. has offered very valuable help by a series of tales written expressly for India, and published in English, in the first instance, with a view to their reproduction in the different languages of India.

—Our readers will notice the Rev. Mr. Harding's letter in this issue of the *Guardian*. We earnestly hope that some system for conveying food to the villages may be promptly adopted and efficiently carried out.

—We are favoured with a copy of the Public Works Report for this Presidency, for 1876-77. The military expenditure was Rs. 11,52,134; on irrigation Rs. 18,40,835; for Civil buildings Rs. 18,08,768; for communications Rs. 33,98,971; miscellaneous public improvements Rs. 6,96,041. The Establishment cost Rs. 18,94,926. Total expenditure Rs. 1,09,21,842.

—Many of our readers know something of Dr. Cullis's work of faith. An account of the various institutions that he has been the means of bringing into existence at Boston, Mass. appeared in the *Christian* recently. The best known of these is the Home for Consumptives. In these institutions, the dominant aim is to honor God by furnishing evidence that He is the Hearer of prayer, and that the Saviour's grace is sufficient for those who truly trust in Him. Miss Drake, of whom we lately made mention, has been much connected with his work, and is a member of the Union Church, of which he is pastor. The evident tokens of the Lord's blessing upon Miss Drake's evangelistic labours in different churches, resulted in her being expressly set apart for the ministry of the Gospel, by ministers of various denominations. Falkland Road Hall was crowded last Monday evening, and we believe that the hearers generally felt that the blessing of the great Head of the Church was with her, and were reminded of the prophecy of Joel regarding the dispensation of the Spirit, quoted by Peter on the day of Pentecost: "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy."—It is expected that Miss Drake will speak for the Lord, in the same place, to morrow evening, 6 o'clock.

—Matters are now decidedly more hopeful than they were some weeks ago, in the Bombay Presidency generally. The apprehensions of famine in Kutch, Kattyawar, the Nizamate, have been removed by copious supplies of rain. The condition of things in the N. of India, in Oude, some parts of the N. W. Provinces and the Punjaub, with Rajpootana, is not so favourable. The condition of the Madras districts, including Mysore, is more hopeful. Madras complains of the diminished supply of grain brought by the Railway; but we believe that less grain is coming from the N. of India, probably because of the anticipations of dearth there.

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SATURDAY, SEPTEMBER 22, 1877.

THE LAWFULNESS OF MIRACLES.

In the book called "The Unseen Universe" occurs this remark:

"Christ speaks of himself, and is spoken of by the apostles, as bound in all respects by the laws of the universe, Nor will it suffice to say that he obeyed the moral and spiritual, but broke occasionally the physical laws of the universe, or had then broken for him."

Surely the writer of the above must have forgotten that the word law is used in a very different sense when applied to moral and spiritual things, and when applied to the constitution of physical nature. In the former sense it is the expression of the will of a superior being for the guidance of an inferior being who has a free will. It tells of acts that may not be performed except by a forbidden exercise of one's powers. It says, Thou shalt not steal, thou shalt not hate, thou shalt not covet. But when we speak of physical laws we use the word in a very different sense. How will you formulate a law forbidding Christ to do things of a miraculous nature? Is there any law forbidding any body to walk upon the water, to open the eyes of the blind, to raise the dead? It is certain that no one can do these things except the power of God be with him, so that no law is necessary. A prohibitory law would imply that we had the power. There is no law forbidding anybody to summon twelve legions of angels, if they will come at his bidding. Physical laws are simply processes, and it is necessary that there should be a constancy about these processes in order that miracles may be seen to be miracles. If it were not the fact that the dead disappear from our view, the resurrection of Lazarus would be no miracle. The miracle is as the constancy from which it deviates. "I do the works of him that sent me." It was the work of God that a certain man was born blind and remained so till he was of age, but that is not the kind of work our Lord refers to. He refers to works of a very different kind, works for which there is no provision in nature, and which consequently strongly attest the presence of God. The uniformity of nature is not of the nature of an absolute promise. The fact that the sun rises daily establishes a strong probability that it will rise tomorrow, but gives no absolute promise that the sun shall rise. God has not bound himself to make the sun rise to-morrow. A man born blind continues so for forty years; but this does not constitute an assurance from God that he will continue so another day. Works that men are accustomed to see, do not speak to them of God, simply because of the constancy of their occurrence, and they are much more ready to attribute strange and unprecedented occurrences to God. A man born-blind, made to see by a simple word, will impress them more deeply with a sense of God's work, than the fact that a hundred other men have always had their sight. Miracles then are necessary as attestations of a message from God, and if God were not in this way to bear testimony to the message, his messengers would be on a par, as regards testimony, with the numerous impostors who in all ages, all lands, have professed to reveal God's will. The moral superiority of their message would be good evidence, if it were not that men love darkness rather than light. In a world like this, miracles necessarily accompany revelation; and it is the very fact of nature's undeviating constancy, that causes the miracles to be of the nature of testimony. If I do not the works of

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him that sent me, said Christ, believe me not. He refers to supernatural works, works that are not explicable by natural processes. We can conceive of a banquet of bread and fish provided for many thousand people in a retired place; but the nature that we are aquainted with knows nothing of any power whereby five little loaves and two small fishes could be instantly converted into such a banquet. Any work that would have been explicable by natural processes, would not have been evidence to the people that Jesus was from God. "If I had not done among them the works that none other man did, they had not had sin" in rejecting me; because there would have been wanting that evidence which is indespeasable in the case of one claiming to be the Messiah. Take away the miracles from Jesus, and you take away from the Jews the guilt of rejecting him. The power of God in the processes of nature, is not recognized because of its constancy. This constancy secures very great blessings to men, and yet (when men are not spiritual) it tends to deprive them of a blessing greater than all, namely, the recognition of God in occurring events. Hence, the highest ends of the divine Government of a world like this cannot be secured without some exercise of power in a different way, the way we call supernatural. If scientists make up their minds that there cannot possibly be any interruption of absolute continuity, they stultify themselves. "There shall come in the last days scoffers, saying, All things continue as they were from the beginning of the creation." There is indeed a coherency, a continuity, if you please, in God's purposes, and prophecy shows us that the miracles of Christ were planned and intimated from the earliest ages, and that they are designed to accomplish, though in a higher degree, the very ends aimed at in creation and providence, namely, the revelation of God to man. And the constancy of those processes which are employed in ordinary providence, is necessarily and inevitably connected with the supernatural works that traverse them. To say that miracles are not lawful, is to say that a sovereign may not send a herald and furnish him with credentials.

WHOSOEVER. XI.

WHOSOVER shall do the will of God, the same is my brother and my sister and mother. Mark iii. 35.

Jesus was in some house or hall, instructing his disciples and meeting the objections of scribes, when word was brought to him that his mother and brethren were without, desiring to see him. "Standing without they sent unto him, calling him;" the house was crowded, and they wished to see him apart from the company. We may suppose that the person who bore their message, made the announcement with a certain air of importance, as though it must meet with immediate attention. Thy mother and thy brethren! Jesus looked around on those about him, his disciples, and said, Behold my mother, my brothers! For WHOSOEVER shall do the will of God, the same is my brother, my sister, my mother. Jesus knew of no more intimate relationship than that which connects the believer with himself; and by implication he teaches us that the family tie is not so precious, so sacred as that which binds believer and believer. The various relationships of the family are of God, and have their privileges and their obligations which no man may make light of. It is a very sad fact however, that these heaven-instituted ties should be perverted to the confirmation and perpetuation of much that is evil. Why is it that Hindooism and other forms of religious error, have such a powerful hold upon their votaries? It is mainly because of the family tie which predisposes the children to receive the faith of their parents, and to resist as inimical all that would put a strain upon that tie. If man had abode in the truth of God, these consanguineous attachments would have been an inestimable blessing; but they are perverted to an equal curse, by man's estrangement from God. The Lord Jesus saw plainly that men were making an idol of a gift of God, as the Israelites at length made an idol of the brazen serpent, and that one of the most powerful of the ramparts thrown up against the Gospel, would be these family affections that in themselves are so beautiful. The family should really be an epitome of the church; parents doing the will of God from the heart, would see their children growing up into Christ in all things; the children would see the will of God reflected from one another's countenances, and would love one another in the beauty of holiness. But how rarely is it so.

Jesus Christ came to make a new world, to bring in a new creation, where old things are passed away, and all things are of God. For the moment, he dissolves all other ties, that men may become united to him, and may receive all their obligations from him. Any one that loves father or mother more than him, or brother or sister, wife or husband more than him, is not worthy of him. To the believer Christ is precious,—nay—preciousness, the supreme good. But Christ is found in his people, and the believer is drawn to his fellow-believer by the very attraction which draws him to Christ. He will love parents and other dear relatives, and no selfishness will be allowed to stifle or diminish this love; but he is above all things careful to conserve in fullest force the strength of the ties that bind him to Christ, Christ's people and Christ's cause. Where we can see most of the image of Christ, thither are we most powerfully drawn. For if a man love not his brother whom he hath seen, how can he love God whom he hath not seen? If he love not Christ in his brother, how can he profess to love Christ at all? If we love one another God dwelleth in us, and his love is perfected in us.

Believer, take knowledge of this wondrous love of Christ to thee. He comes to thee, visits thee in thy house, enters into conversation with thee, sups with thee, and when word is brought that the mother of Jesus, the "Blessed Virgin" herself and his brethren are outside wishing to see him, you rise from table abashed as though you were trespassing, and expect to see Jesus hasten out to those who are so closely allied to him. But he bids you take your seat again, and says, "With whom am I more closely allied than with thee? I gave my life for thee, and thou art joint-heir with me. We must believe then that it was on the ground of the precious faith that dwelt in his mother, that Jesus was most closely allied to her, rather than because of the fact that he had been born of her.

Believers have much to learn regarding their affinity to each other and let those Christians who belong to Christian families, take care that family affections do not absorb too much of their faculty of love. Let them seek to do justice to the claim that believers generally have upon them. And if called to go far from those they so love, let them promptly and cheerfully obey the call, and thus show that Christ is more to them than mother, sister, brother. Whosoever shall do the will of God, or (as we have it in Luke) shall hear the word of God and do it, though he be a wretched beggar like Lazarus, he is brother to him who has all power in heaven and in earth, and he is brother to us if we belong to Christ. If we deny our relationship with this believing beggar, Jesus will deny his relationship with us.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—I am happy to state that the recent plans of Government for this district seem likely to meet the exigencies of the famine pretty efficiently. A relief camp four miles from the city has been formed which will be enlarged according to the numbers needing help, and preparations are being made for extensive hospital arrangement nearer the city, so that the necessity for private charities will be a good deal diminished. Our appeal for assistance has been very generously responded to and I think we have enough in hand now to last us until better times come. I will at least inform you if we need more. Your suggestion last week about the necessity of giving relief to the people in their villages was very timely. During the next month many will inevitably die in their villages unless such relief is given. We are doing something in this direction and hope to do more.

C. HARDING.

Sholapur, Sept. 19, 1877.

NOTICES.

RECEIVED for Sholapore Famine Relief, from "A friend," Dehra Doon, Rs. 42-6-0; from F. W. Rs. 5.

FOR Famine Relief under Rev. Mr. Hasenwandel, from E. G. Rs. 3; from L. D. Rs. 3.

Epitome of News.

SATURDAY, SEPTEMBER 15.

—*Bombay Gazette*: "Mr. Heenan, the young Engineer who shot a native at Sahibgunge, has been found guilty at the Calcutta Criminal Sessions, and sentenced to eighteen months' imprisonment."

"The sudden death of H. H. the Rajah of Kapurthalla is announced. The event took place at Dhurmsala, on the evening of the 5th instant. The body was taken to Kapurthalla for the funeral obsequies. This Rajah was, according to all accounts, never likely to set the Punjab on fire by an extraordinary display either of virtue or intelligence. Like so many of the Sikh Chiefs, Kapurthalla was addicted to drink not wisely but too well. In his case, he literally "put an enemy in his mouth to steal away his brains," for he was out of his mind for several years before his death. The succeeding Rajah is a child about four or five years of age. Should anything happen to him the throne would go to the late Rajah's brother, Konwur Hernam Sing (a Christian), who is at present superintending the Kapurthalla estates in Oudh."

—A correspondent writes: 'I have just referred to Hansard to look up the fatal speech of Mr. Layard, of the 29th of May 1863, which persuaded me to put my money into "Turks." There never was such a puff of the Ottoman Empire, the Ottoman Government, and the Ottaman finances.' One passage is worth quoting, and it may help to give the measure of the value of Mr. Layard's present judgments of men and things in the East. Speaking of the new Sultan—that wretched Abdul Aziz, who was such an *abruti* that even the Turks deposed and 'suicided' him, as a French writer aptly described the operation—Mr. Layard, boasting throughout his speech of his unrivalled official and personal knowledge of Turkish affairs, greeted his Majesty's accession with the following eulogium: 'Especially I have hope in the young sovereign, who has recently ascended the throne, *who to great energy and firmness of character, and to great ability, unites the most humane and liberal disposition*, the most earnest desire to improve the condition of all classes of his subjects, and to extend to them equally his protection, to civilise his people, and to develope the resources of his vast empire.'

MONDAY, SEPTEMBER 17.

—J. E. Boardman has been sentenced to three years' rigorous imprisonment for breach of trust, as Deputy Jailor of the Yerrowda jail.

—The tindal of the vessel that ran down Dr. Macgregor's boat, causing the death of Dr. M. has been sentenced to a month imprisonment.

—Mr. Dossabhoy Framjee, Second Magistrate of Police, has been nominated an additional member of the Legislative Council of His Excellency the Governor of Bombay.

—The recent grain riot at Delhi was not premeditated but simply invited by a favourable opportunity. Forty-seven of the rioters were captured by the police under Major Ewart.

—*Friend of India*: "Excited or extravagant language, is a very different thing from the circumstantial and deliberate falsehoods with which the Turk himself, and pro-Turkish writers, or special correspondents, have plied the home public in the last few months. It was precisely the same in the American war. The most open, daring, and wilful lying was systematically resorted to throughout that war, to hold the slave owners' cause in countenance, and to preserve the sympathies of the English people therewith. We were in London during the last twelve months of that war, and it was with positive heart-sickening, that we watched the process of what is called "forming public opinion." We belong to the Press ourselves, and our sorrowful judgment about it is, that not one newspaper writer out of a dozen, makes any real conscience of what he writes, nor feels

any responsibility of it whatever. We have ourselves known personally, leaders of the Press who scoffed at the very idea of a journal sacrificing itself, to disabuse the public mind of the prejudices or delusions it was under. And long and close observation of the Press, has brought a painful conviction to our own minds, of its general indifference to what is true. We have only to go a step further, and the generalization lays hold of the mass of mankind."

—*Chr. Advocate*, (Hyderabad): "We believe in Free Trade as a sound principle of Political Economy; but we would be very glad to see a restriction or modification of the principle in India just now. That 5,000 people should die every week in South India of actual starvation (and this is considered by some below the average) while there is an abundance of grain in the country, would seem an almost incredible fact, did we alas! not have ample proof of it. Can the Government take the responsibility of tolerating this state of things? Desperate diseases require desperate remedies."

Tuesday, September 18.

—*Times of India*: "A dacoity case has just been tried at Tanna, in which fifty-three, out of fifty-four prisoners, were convicted of having completely gutted a grain merchant's house, carrying off all his grain and ornaments and articles of clothing. The Sessions Judge found that most of the robbers were actuated by "Scarcity of food," and sentenced them to short terms of imprisonment, and some juniors to whippings. The ringleader, a well-to-do man, was transported for ten years."

—*Indian Mirror*: "Mr. Alfred Austin has taken to abusing the Russians in verse. According to that poet hell itself is not a fit place for the Russians to live in. Read the following lines:—

'Robbers, assassins, liars, slaves.
Whose feet are fresh from outraged graves!
Let those among you, dupes, or worse,
Sucklings of falsehood, or its nurse,
Believe that Russian arms can bear
To others aught except a share
In chains themselves consent to wear!
Let them! But I!—did Tartar swords
Storm hell, and Turkish steel defend,
I would the infernal cause befriend
Against the worse than demon hordes
Who to be damned would bring fresh curse
And enter Hell to make it worse!"

Wednesday, September 19.

—*Bombay Gazette*; Poona: "Accidents occur very frequently now on the G. I. P. line, and hardly a week passes without a breakdown involving a block of traffic somewhere between Lanowlee and Sholapore. Is it not possible that some of these accidents may be due to the overpowering strain put on the nerves and powers of endurance of the railway servants by the excessive work they are expected to go through?"

Perhaps the wonder is that there should have been so few serious and fatal accidents, during the extraordinary pressure of this season. The same writer adds: "The railway authorities themselves would, I dare say, soon provide a proper remedy for a disorganisation which will soon have lasted a twelve month—for the traffic for mails, passengers, and goods was first thrown into confusion in December last, and has since gone from bad to worse—if they had the management of their line in their own hands. But, in point of fact, they seem to be quite powerless to act independently, and it is worthy of note that even the 100 engines said to have been recently ordered out for the G. I. P. Railway are intended to be used as a State reserve of locomotives, and will only be lent to the G. I. P. so long as the Government does not want them elsewhere. The real management of the guaranteed railways has been appropriated by the Government, which knows nothing of the business and naturally makes a mess of it."

—Same; Calcutta, 18: "Janoky Nauth Roy, a wealthy native banker of Calcutta, and an honorary magistrate, who was on his trial at the present Criminal Sessions for forgery and perjury, has been convicted on the latter charge, and sentenced to three months' rigorous imprisonment, and a fine of Rs. 20,000, in default a years's imprisonment."

—Yesterday at the Criminal Sessions of the Bombay High Court, after a trial which lasted two days before Sir Charles Sargent and a common jury, John Mackie Sutherland, a station master in the employ of the G. I. P. Railway Company at the Gadawarra station, Central Provinces, was pronounced innocent of the charge of receiving a bribe of Rs. 225 from one Jairam Keesewjee for supplying waggons to him for the transport of grain from that station to Bombay.

—On Saturday week, a man, named Sheodin, a Brahmin by caste, was hanged in the Allahabad jail. He was charged with murder, in which his three cousins and two brothers were implicated. Three of them have been imprisoned for life, and one, who escaped, has also been sentenced to death; but he is still at large. Sheodin had a sister who was seduced by a Thakur of his native village. The brothers being unable to restrain their sister from carrying on her guilty amours with the Thakur, expelled her from their home, and she lived away somewhere with her lover for two years. He, however, being instigated by some zemindar who was inimical to the brothers, took a house close to theirs and lived there with his paramour. This of course, greatly enraged the brothers, who in a scuffle killed him. The friends of Sheodin petitioned the Lieutenant-Governor to commute the sentence of death passed on him, but His Honor declined to accede to their prayer.

It seems to us that His Honor might have acceded. The provocation was extraordinary. Is nothing to be done with the Thakur?

—Tientsin, Aug. 2: "What the locusts have left, the drought and heat are drying up. The fields are the picture of desolation. The prospect is most disheartening. I think all the gods in the Chinese pantheon must have been invoked by this time, from what I have heard of the praying for rain. Inside the East Gate, a dragon about four feet long is suspended, head downwards, among some withered branches. A constant stream of water is kept flowing from the dragon's mouth, and on poles among the branches are yellow strips of paper, having such inscriptions as, "There should fall a heavy rain." "There will certainly be rain." "A great rain will descend." The sickness and mortality in the city are very great, and are likely to increase very much unless a change comes in the weather. I think such a season has not been known here since foreigners came to the port.—Aug. 6th. Most refreshing and copious showers have come to the relief of the parched ground, but the Chinese say it is too late to affect the growing crops materially. It is in time, however, for the autumn cabbage—the vegetable crop of the North."

—Sir Madava Rao has received from Her Majesty the title of Rajah.

—*Overland Mail*, Aug. 31: Brigham Young died at four o'clock on Aug. 28 of inflammation of the bowels. He had been ill some days. He was conscious to the end, but only answered questions briefly during the last forty-eight hours.

Sir George Campbell, M. P., addressing his constituents at Kirkcaldy on Aug. 25, speaking of the war, said that while enormities had doubtless been committed by both the Russians and Turks, he entirely discredited the official Turkish atrocities.—

He had very strong suspicions of our Government. While they maintained what they called neutrality, it was a neutrality with a very strong bias and prejudice on the side of the Turks. This was shown by the Blue-book published since the House was prorogued, in which Mr. Layard exhibited himself as a bitter and unreasonable partisan of the Turks. He exaggerated the virtues and concealed the faults of the Turks, while he exaggerated the faults of the Russians and accepted the unfounded assertions of the Turks as to the Russian atrocities. He also openly commended Mr. Valentine Baker and some British officers for services rendered to the Turks, while for their breach of neutrality they should have been punished.

—The Rock: It is not so much the immorality and "unspeakable abominations,"—as the late Bishop Blomfield so justly termed them—which must ever be connected with this accursed system, (confession) as it is that love of power inherent in us all—more specially in the hearts of unfaithful ecclesiastics. This is what made the prophet of old exclaim: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so;"—a parallel painfully applicable to many at the present time, and of which we have had a recent instance in the teaching of the Rev. Reginald Shutte (St. Luke, Portsea):—"Whenever," he says, "a poor penitent comes to me, and confesses his sins, when I absolve him he rises as pure and as white as snow, as if our Blessed Lord had uttered the absolution Himself." Although the outraged parishioners have very properly memorialized the Bishop of Winchester to protect them against such monstrously false teaching, they do not appear to have obtained any redress. Our bishops in general, and Bishop Harold Browne in particular, are either unwilling or unable to take any vigorous steps towards stemming the tide which has set in so strongly Romewards during the last forty years.

—*Christian World*: "Another of the twelve apostles is dead. We hasten to explain. The gentleman to whom we refer was altogether a modern apostle, being one of the twelve appointed to preside over "the Catholic and Apostolic Church," better known as the Irvingite Church. Mr. Cardale, formerly of 2, Bedford-row, London, who has just passed away at the age of seventy-four, was a solicitor of some standing. Nearly fifty years ago, however, he gave up his practice to become an angel, and then an apostle, of the singular communion founded by Irving. Of late he was the chief spiritual superintendent of the church at Albury, which was built by another of the apostles, the eccentric Henry Drummond, M. P. for West Surrey. It was from the hands of Mr. Cardale that Irving received ordination, for the great Presbyterian preacher humbly accepted an inferior office in that church which was born of his genius and madness, and never rose himself to be either "angel" or "apostle." Mr. Cardale, who was for forty-five years "pillar apostle" and "apostle of England," was a man of great energy and force of character. He virtually ruled the community by sheer strength of will, little opposition being ever offered to his wishes, There are now only two apostles living; and as the theory of the Irvingites is that when Christ comes, and the end of the world takes place, one of the apostles, at least, will be alive to present the Church to her Lord, the remaining days of these two elderly gentlemen are invested with some importance. How will the faith of the "Catholic and Apostolic Church" be modified when the last of these venerable worthies is gathered to his fathers and the world goes on much as usual."

—The Convocation of the University of London has censured the Senate of the University, by a majority of 114 to 71. for availing themselves of the act which empowers them to admit women to medical degrees. We should like to know how many of the majority are medical men. Surely it is an ignoble course for the members of a learned body like the Convocation of the University of London to be endeavouring to withhold the rewards of knowledge won in the fair field of competition. Still more ignoble is it if the attempt is dictated by professional jealousy. Convocation has to do, not with social theories, but with the great interests of learning, and these are being sacrificed by its present course to miserable prejudices and personal considerations.

—Lay Representation in the Wesleyan Conference is to come into operation next year. Twelve lay-treasurers of the Connexional funds are to be members of Conference, and eighteen other members are to be chosen.

—At the meeting of the Methodist Free Church Assembly, at Louth, last month the following resolution was adopted. "That this Assembly views with anxiety the present divided state of the Church of England, and the existence in its midst, cherished and defended, of thoroughly Popish doctrines; that in particular the Lord's Supper is unscripturally and blasphemously exalted into a Divine sacrifice; that Mary, the mother of our Lord, is worshipped; that priestly authority is unwarrantably assumed; that sacramental confession or spiritual vivisection is taught by Romanising conspirators, thus endangering civil and religious liberty, corrupting the minds of children and women, and English family life; that this Assembly rejoices that Nonconformist churches have a clear appreciation of the perils which are thickening around them, and is convinced that the sure corrective and check to these monstrous and menacing innovations are a return on the part of the churches and people to the simple and yet vigorous religious life which has directed and built up our national character, the inalienable right of free speech, and that of private judgment on all matters of conscience, and the disestablishment, speedy and complete, of the Church of England."

Thursday, September 20.

—*Western Morning News*:—"An incident occurred yesterday on one of the suburban lines which will certainly be supposed by many to be only *ben trovato*, but it is a real fact. A lady who seemed perfectly well before the train entered a tunnel, suddenly alarmed her fellow-passengers during the temporary darkness by exclaiming 'I am poisoned!' On re-emerging into daylight an awkward explanation ensued. The lady carried with her two bottles, one of methylated spirit, the other of cognac. Wishing presumably for a refresher on the sly, she took advantage of the gloom; but she applied the wrong bottle to her lips. Time pressed, and she took a good drain. The consequence was, she was nearly poisoned, and had to apply herself honestly and openly to the brandy bottle as a corrective, amid the ironical con-

dolences of the passengers she had previously alarmed."

—Mr. Forbes, the *Daily News* correspondent, concludes his long account of the fighting at the Shipka Pass, thus: "Riding backward from Shipka all night long, and on Saturday also, without either rest or food, I was fortuate enough to reach the headquarters at Gorni Studen in advance of any of the aides-de-camp whom the Grand Duke had sent to the fighting region to report the progress of events. Having communicated some details to the officers of my acquaintance on the Imperial staff, General Ignatieff acquainted the Emperor with my arrival, and his Majesty did me the honour to desire that he should hear what I had to tell from my own lips. The concern of the Emperor was not less strongly evinced than was his thorough conversance with the military art, and the promptitude with which he comprehended my details was more, I fear, owing to the trained skill of his perception than to my lucidity. He expressed an anxious desire that every effort should be made to supply his noble soldiers with the food they so much needed, and expressed great gratification when I was able to tell him I had seen camp kettles bubbling even amid the whiz of bullets. The simplicity of his Majesty's habit of life is apparent at a glance. He carries no luxury with him, and I have seen a subaltern's tent at Wimbledon far more sumptuously accoutred than the campaiguing residence of the Czar of All the Russians."

—*Indian Mirror*: "The glorious uncertainties of the law have received striking illustrations at the present Criminal Sessions of the High Court. Mowlah was convicted by the jury of so serious a crime as murder on the merest suspicion and was sentenced to be hanged by the Judge, while Heenan who shot dead a Native at Sahibgunge gets off only with one year and six months' rigorous imprisonment. There was a recommendation from the Jury for mercy in the case of Heenan, but none in that of Mowlah. No less than five shots were received from Heeman by the deceased Native. All the Native jurors except one were challenged by Heenan's Counsel."

—G. C. Knapp, Bitlis, Turkey, to the *Christian*: We live in Koordistan, some 440 miles S.E. from the Black Sea, and it is a period of anarchy. At first we thought it might be necessary to remove to a place of safety, but our dear people pleaded so hard to have us remain with them, that we concluded to throw ourselves upon their prayers, and thus far a hair of our head has not perished. The Koords seeing our city unprotected by the withdrawal of the troops to the frontier, have given themselves up to unrestrained plunder and pillage, in which they are abetted by the Turks of the city. The majority of Christian villages in all this region have been plundered, and travellers and caravans have been waylaid and plundered, so that business is thereby brought to a standstill. For six weeks past the Christians have not dared to open their stores nor shops from fear of their goods being stolen. They have been obliged to provide themselves with fire-arms, by which to gurad their houses from the almost nightly attempts of robbers.

—Miss Charlotte Mason, in the same, says: We *must* make the Christian portion of the public understand—

I. That alcoholic beverages are not necessaries, but luxuries.

2. That their *tendency* is, when taken ever so moderately, to create an appetite for themselves.

3. That the great mass of the people, both educated and uneducated, are utterly ignorant as to the nature of these drinks, and their effects upon the physical and moral nature of man.

4. That the countenance given to the use of these drinks by *Christian people* is the chief fortress of drunkenness.

5. That the grace of God in the heart does not counteract the effects of alcohol if it be taken into the body.

6. That God does not treat human beings like machines. He keeps those by his grace who forsake their sins, and yield a willing obedience to the principles of his Word.

Friday, September 21

—It is thought that Sind will not at present be separated from Bombay.

—The Str. *Gwalior* with English Mails left Aden for Bombay yesterday, 3 a. m.

—The long-threatened famine in Kutch, the anticipation of which occasioned such deep anxiety, has happily been averted by a most timely fall of rain.

—Prospects are better now than they were three weeks ago, everywhere, except in the N. W. P. In the Gangetic Doab and Oudh, the unirrigated autumn crops are practically lost; and as yet no rain has come to enable sowings for the spring crops. In the Punjab the loss of the khurif is nearly as complete; but capital rain has come to moisten the ground for spring crop sowings. Northern and Eastern Rajpootana also are in a very bad way, and the Gwalior country shares the evil fate of Agra. But the condition of the Madras districts is more hopeful; good rain has come everywhere except in Madura and Coimbatore.

—A contemporary says: "A rich gift of books has been made to the Strassburg University, from Madras, by Professors Oppert and Duncan, Director Macdonald, Judge Innes, and Curator Krishnamshun. It consists chiefly of works belonging to Indian literature. The most interesting among them is a collection of writings in the Tamil language, with Telegu characters, in which the 4,000 holy places are described which are dedicated to Vishnu."
What a charming book this for our Western orientalists.

—Lord Falmouth has it is said already won this season no less than £20,981 in money and the Gold Vase at Ascot, and there is every reason for anticipating that this total will be nearly doubled by the time the Doncaster and three Newmarket Autumn meetings are over. All is well that ends well.

—The Overland Mails will hereafter be despatched from Bombay, every Monday.

—Deaths last week, 713. By cholera, 33. By Remittent Fever, 200.

—*Times of India*; London: "The Peace Society is a contemptible and foolish little body, and has just been making itself supremely ridiculous. At a recent meeting of the Society, it was resolved that every effort should be used to wean boys from a liking for military spectacles. Don't these noodles wish they may succeed. The same noodles also condemn, in strong terms, the practice of drilling boys at school. For all that, as long as the human race lasts, there will be wars."

An old prophecy speaks otherwise, and is much more certain to be fulfilled.

—Same; Calcutta: "An influential representative famine relief meeting was held to-day at the Town Hall. Resolutions were passed favouring its object, and appointing an influential representative committee to collect subscriptions and to transmit the same wherever desirable. The missionary conference committee announced its intention to merge the funds."

—Journalists, surgeons, and other non-combatants whose duty impels them to hover on the verge of battle are subject to extreme perils in the present war. It is reported that two Italian journalists—Signors Benini and Conti—have perished in the last combats between the Turks and the Bosnian insurgents. Mr. Fred, Boyle, the correspondent of the *Standard* at the Russian head-quarters, was prostrated with fever when last heard from. The *Golos* of St. Petersburg states that out of two hundred members of the Red Cross Society no less than forty were slain while they were engaged bringing the wounded off the field in the fighting before Plevna.

—It is estimated that the Russian Government is spending considerably over two millions sterling per week in its present military operations.

—There are 86 boarders in the Indo-British Institution. The Institution is in need of funds.

—The *Times* says: "Russia and Turkey have proved their prowess. None can now dispute their courage and manliness. What is more, they have both paid heavy penalties, the Turk for his misgovernment and his brutal revenges, the Russian for mixing up with humanity's cause a little game of his own. When will the two combatants consent to lay down their arms and submit to the arbitrament of nations? Enough has been done on both sides for honour, and we should think the thought of advantage must have long passed away. Nothing whatever that either Russia or Turkey can hope to obtain by another campaign such as this can possibly compensate for the enormous loss of blood and money, the two things that both Russia and Turkey want very much more than land. Both have more territory than they know what to do with, but want population and capital. Such a warfare is like a ruinous law-suit between two land-owners burdened with debt."

—From the Brazilian Constitution: "The religion of the Empire is the Roman Catholic Apostolic. All other religions, however, are allowed, with their domestic or private worship, in buildings consecrated to that purpose, but without any external appearance of temples."

"In Brazil no one can be persecuted for his religious opinions. It is only exacted that public morals be not offended, and that the State religion be respected, as the state respects other religions and even punishes with imprisonment and fine those who may, from a religious motive, persecute, abuse, or jest with any religion established in the Empire—the public prosecutor acting for the State."

"The marriages of non-Catholics are respected in all their legal effects."

The above will make the Pope weep.

Miscellany.

—Rev Dr. Cuyler describes a visit to Pittsburgh, in the *N. Y. Evangilest*:

If any man wishes to see what a powder magazine the human heart may become when kindled by incendiary passions, let him pay a visit to Pittsburgh. For miles before we reached the city, we met trains of open cars loaded with car-wheels and piles of twisted iron rods, bars and other debris from the scene of the late riot. We also passed a regiment of militia encamped near Liberty, and lines of sentinels guarding the track clear into Pittsburgh. The ruins of the Round-house—in which the troops came near being roasted alive—are something positively infernal. Dante never pictured anything more Tartarean than those burnt ruined walls, with an acre or two of smashed locomotives all hurled together in an inextricable mass. Some of the monsters look as if rearing into the air; others are reduced to little else but driving-wheels, and a boiler burned by the flames to a white ash color. As we looked at the writhing mass of engines, we might almost imagine that the noble creatures perished in actual agonies among the roaring flames.

We must have passed at least two thousand car-wheels strewed beside the track. All the depot-buildings are utterly vanished away. Among the debris, searching for bits of iron and lumps of coal were a tatterdemalion troop of ragged children, most pitiable to behold. I have never seen any worse-looking specimens of degraded childhood in the Five Points. As the passengers tossed pennies down among the little varlets, they scrambled and tumbled over each other like a cage-full of hungry young tigers. A sight of that mass of poor ragged children told the whole story.

Pittsburgh contains even more than its share of an ignorant and inflammable population which is now swarming in our manufacturing towns and mining districts. That swarm is steadily increasing in numbers, but I fear is not increasing in moral culture, or the capacity of self-government. The lava underlies our whole social structure; it only requires such an event as the late labor strike to set Vesuvius into fiery eruption. Wherever you have plenty of ignorance and poverty interpenetrated with dramshops and demagogues, you have a ready made volcano. Let us be thankful that the explosion of destructive violence was so brief and was quelled so speedily.

In meeting the practical problems of the hour aright, the whole nation has a common interest. The whole Christian Church has a common duty. Every era in a country's life brings fresh dangers and fresh duties. Some of these dangers glared at me with a terrible distinctness out of those Pittsburgh ruins, and we cannot afford to shut our eyes to them. I don't believe that God means to let our Republic swing off into anarchy and ruin; and I am fully certain that He has been ringing a tremendous alarm-bell in our ears for the last thirty days to awaken the best and wisest of the Republic to our real danger. The bell was not rung one hour too soon!

—Letter from a Zenana visitor in the N. of India, in the same:

The degradation of their belief is a very sad thing to witness. Only a few days since, when I went into one of my houses where there are quite a number of women, only one girl came to me, and soon I heard the voice of their old guru (priest) mumbling over his prayers in the Sanscrit instead of the Bengali, and none of them understood what he was saying. The women stood near, waiting with their sarees over their faces. When he came out to leave the house three of them prostrated themselves before him and kissed his feet! I was much shocked, and asked him why he allowed them to worship him? and told him that it was very wicked of him to receive such homage, that we were only to worship God.

He stood up before me, with a horrible grin on his sensual face, and said "Why, madam, *I am god*! Everything is god, so it is right to worship everything!" Soon he took up his rupees and went away. Do not you think that I must have felt heartsick?

Here were women who had been my pupils for years, who could read their Bibles very well indeed, who had learned the Watts' Catechism, and many other little lessons in Christianity, as far as committing to memory went, and still they could so degrade themselves.

One of these very women asked me some time ago "What was the use of my teaching her? it only made her unhappy." Before I came she said that it did not trouble her to tell lies and deceive others, but now if she was careful to tell the truth the others in the house laughed at her, and called her a Christian, and advised her to go and live with me, she was getting to be too pious for them. I have noticed that she very often excuses herself from the lessons of late, and now I see that she is going back to the old ways. What can I do?

Scripture is a tried weapod in our spiritual conflicts; let us therefore stick to it.

Selections.

THE EPISTLE TO THE HEBREWS.

BY H. W. S.

THE object of this epistle I think is to show the relationship and yet the contrast between God's two covenants of law and of grace. It is addressed to the Hebrews because it was with them that the covenant of the law was made. But it meets a need of every heart, because man by nature is inclined to put himself under this legal covenant, and to frame his feelings towards God according to it.

In order thoroughly to understand the teaching of this Epistle it is necessary to say a little concerning the two covenants it speaks of. The eighth chapter seems to me to be the key-note to the whole book.

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the days when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their heart: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." (Heb. viii. 8-13.)

The two covenants here spoken of are evidently contrastive. One is not added on to the other, neither does it dovetail into the other. Tho new one is not a natural development out of the old, nor is it simply an improvement of the old, but the new is put in the place of the old; the first one decaying and passing away in order to make room for the second.

It was time now, in the progress of doctrine in the church, that this point should be understood. Hitherto Christianity had been linked on to Judaism, and there had been thousands of Christians who were very zealous for the law. Many of them were doubtless perplexed and troubled, realizing the opposing elements in the two systems of religion, and hardly knowing to which to cling. It was, as it were, a moment of decision when only God could speak. And such a moment comes, I believe, to many who are not Hebrews, but whose tendencies either from temperament or training, are all towards the law, and who find the struggle between gospel freedom and legal bondage to be one filled with a perplexity and even an anguish, such as must have distracted the minds of these Hebrew Christians to whom Paul wrote.

And it is a vital question, involving the deepest interest of our lives. "For the law," we are told here, "made nothing perfect, but the bringing in of a better hope did. And therefore there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." And we, no less than these Hebrew Christians, need to know and act on this, and not seek to perpetuate that which God has declared must pass away.

The difference between these two covenants will perhaps be more clearly understood by my readers, if I give them a series of Scriptural contrasts, which were made a great blessing to me when first I was learning God's way of salvation.

The law says, This do, and thou shalt live.—The gospel says, Live and then thou shalt do.

The law says, Pay me that thou owest.—The gospel says, I frankly forgive thee all.

The law says, Make you a new heart and a new spirit.—The gospel says, A new heart will I give you, and a new spirit will I put within you.

The law says, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—The gospel says, Herein is love, not that we loved God, but that He first loved us and gave His Son to be the propitiation for our sins.

The law says, Cursed is every one who continueth not in all things written in the book of the law to do them.—The gospel says, Blessed is the man whose iniquity is forgiven, and whose sin is covered.

The law says, The wages of sin is death.—The gospel says, The gift of God is eternal life through Jesus Christ our Lord.

The law demands holiness.—The gospel gives holiness.

The law extorts the unwilling service of a bondman.—The gospel wins the loving service of a son and freeman.

The law says, Do.—The gospel says, Done.

The law places the day of rest at the end of the week's work.—The gospel places it at its beginning.

The law makes blessings the result of obedience.—The gospel makes obedience the result of blessing.

The law says "if."—The gospel says "therefore."

The law was given for restraint.—The gospel was given for liberty.

God's dealings with man under the law were to show him his own helplessness.—His dealings with him under the gospel are to show him the mighty power of his Saviour.

And it may all be summed up in this, that what the law could not do because of the weakness of the flesh, God in grace has done, through the sending of His own Son in the likness of sinful flesh and for sin.

Clearly, then, the law had to be put out of the way to make room for the Gospel, and we can understand the Scripture which says that Christ is the end of the law for righteousness to every one that believeth.

And yet this very covenant of the law, which our epistle shows was waxing old and ready to vanish away, was not to be treated as useless. The continuity of God's plan is shown by bringing out the connection between the two covenants. A connection of steps as it were towards a desired end, and a marvelous connection of illustration and analogy, whereby the old covenant is proved to be a system prepared by God for the very purpose of expressing the spiritual truths of the new. These things, we are told, "were a figure for the time then present." And throughout the whole course of the Epistle we are shown continually how the deepest truths of the gospel lie hidden in the law's strictest ordinances. The old covenant was to pass away, it is true, but it had been a schoolmaster to lead to Christ, and a wonderful picture-gallery to foreshadow Him.

In chapters i. and ii. we have unfolded to us the glory of Christ, as being truly one with God, and therefore to be listened to as God; and yet also His glorious humanity, as one with us, taking part in all the sufferings and temptations to which we, whose nature He has assumed, are subjected, and therefore "able to succour them that are tempted."

Chapters iii. and iv. teach the necessity for an absolute confidence in Him as Head, and show that faith is the one essential principle of this new covenant, without which all else is of no avail. The story of the wilderness wandering of the children of Israel is here used as a type to teach this.

Chapters v., vi., and vii. treat of the priesthood, and show how it typified Christ, and yet how the "many priests" had to be done away with in order to make room for the "unchangeable priesthood."

Chapter viii. states clearly and in unmistakable terms the substituting of the new covenant of grace in the place of the old covenant of the law.

Chapters ix. and x. take up the ordinances of the first covenant, the tabernacle, and its furniture and its system of sacrifices, and show how they were all meant to typify the greater and more perfect tabernacle not made with hands," and the sacrifice of Christ, "who through the eternal Spirit offered Himself without spot to God."

Having thus put out of the way all the things of sight and sense, upon which the soul could lean, chapter xi. treats of faith, the principle of the new covenant, and shows its mighty power to accomplish grand results, making it plain that even throughout all the ages when the old covenant had sway, it was after all faith and faith alone which gave the victory.

Chapters xii. and xiii. take up the practical results of this principle, entering into the trials to be found in the path of faith, and showing the blessedness of perseverance, and the danger of failure; and exhorting to an unreserved following of Christ, even "without the camp bearing his reproach," because we have here "no continuing city, but we seek one to come."

And finally, in verses 20 and 21 of the last chapter, we have given to us a prayer which summarizes, as it were, the untold and untellable blessings of this new covenant, and opens up before the souls who have embraced it, a prospect of deliverance and victory, which is infinite in its glorious possibilities. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

To my mind the grand lesson of this whole Epistle is this, that it transfers our religion definitely and clearly from without to within. Our Lord had declared that His kingdom was to be an inward kingdom, and the church at last was beginning to understand it. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest." The righteousness required was no longer to be the difficult obedience to an outward law, but the easy fruit of an inward working. The law of the old covenant was given in the thunders of God from Mount Sinai. The law of the new covenant is written on the heart of the believer. Then, it was God speaking "Thou shalt," or "Thou shalt not." Now, it is the soul saying "I will," or "I will not." Then, God commanded outwardly. Now, He works inwardly. And the result is that what the law could not do because of the "weakness and unprofitableness thereof, God now accomplishes by this mighty inward working. It is only the development of the thought expressed in Rom. viii. 4, "that the righteousness of the law," that righteousness which the law demanded but could not secure, "is fulfilled now in us who walk not after the flesh but after the Spirit."

Practically, I believe this lesson is as much needed by the Church now as when this Epistle was written. The same tendency to rest in outward observances, and neglect the inward life, still exists. And there are people "zealous of the Jews' religion" as really among us as among them. For the essential characteristic of the Jews' religion was that it was a religion of bondage. They worked away without any glimpse of rest. They were "exceedingly zealous," as Paul says, "of the traditions of their fathers." They worshiped in outward places made with hands, "figures of the true," and had no recognition of the spiritual worship that could be offered anywhere and everywhere. They hope for a coming salvation, but knew not of a salvation already come. They offered continual sacrifices, which brought them no abiding peace, and knew nothing of the "one sacrifice offered for sins forever" which had obtained eternal redemption for us.

And is there no counterpart to all this among us, dear friends? Are none of us working away in this religion of bondage, and traditions, and continual sacrifices, and trembling hopes, with no glimpse of any real or abiding rest or peace?

Let each one's conscience answer this question. And let us ask ourselves also whether we have known experimentally what Paul knew, when he said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace to reveal His Son in me?"

Has the Son of God been revealed in us, or is He still only a Saviour outside of us? And has he been revealed? Do we know He is there? "At that day," said our Lord, "ye shall know that I am in my Father, and ye in me, and I in you." To Paul it was more than faith, it was knowledge. Christ had been revealed, and the man who had "profited in the Jews' religion" above many, his equals, and who could say that "touching the righteousness that was in the law," he was blameless, now declared that he counted it all but loss for the excellency of the knowledge of Christ Jesus his Lord.

Do not think then, dear friends, that you have nothing to do with the lessons of this Epistle. Perhaps it is with your soul as critical a time as it was with the Hebrews to whom it was written, and you need as much as they did to settle the question definitely and practically as to which religion you will embrace, the Jews' religion, or the religion of the Lord Jesus Christ.

May we then thoroughly learn the lesson of our Epistle, and entering joyfully into the kingdom which is within, may we "go on unto that perfection," which is possible only to those who are made "perfect in every good work to do His will," by that mighty inward power that works in them, "that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."
—(*Times of Refreshing.*)

"I NEVER CARED FOR THEIR SOULS."

A Reminiscence.

BY C. H. SPURGEON.

A MINISTER will never, I should think, forget his earliest converts. He lives to see hundreds begotten unto God by his means, but of these who were the children of his youth he still treasures delightful memories; for are they not his firstborn, his might, and the beginning of his strength? I can recall at this moment, though a quarter of a century has passed, the form of an elderly woman who had found

peace with God through my youthful ministry, and especially do I recollect her wail of woe as she told of the days of her ignorance, and the consequent, godless bringing up of her children. Her words were somewhat as follows, and I write them down for the good of mothers who labour hard out of love to their dear ones, and provide them with all necessaries for this life, but never think of the life to come:—"Oh, sir," said she, "I should be quite happy now, only I have one sore trouble which keeps me very low. I am s› sad about my children. I was left with eight of them, and I worked hard at the wash-tub, and in other ways, morning, noon, and night, to find bread for them. I did feed and clothe t›m all, but I am sure I don't know how. I had to deny myself often, both in food and clothing, and times were very hard with me. No body could have slaved worse than I did to mend and clean, and keep a roof over our heads. I cannot blame myself for any neglect about their bodies; but as to their souls, I never cared about my own, and of course I never thought of theirs. Two of them died. I dare not think about them. God has forgiven me, but I can't forget my sin against my poor dears; I never taught them a word which could be of any use to them, poor dears. The others are all alive, but there is not one of them in the least religious. How could they be when they saw how their mother lived? It troubles me more a good deal than all the working for them ever did; for I'm afraid they are going down to destruction, and *all through their cruel mother.*

Here she burst into tears, and I pitied her so much, that I said I hardly thought she was *cruel*, for she was in ignorance, and would never intentionally have neglected anything for her children's good. "Don't excuse me," said she, "for if I had used my common sense, I might have known that my children were not like the sheep and the horses, which die, and there's an end of them. I never thought about it at all, or I might have known better; and I feel that I was a cruel mother never to have considered their souls at all. They are all worldly, and none of them goes to a place of worship, year in and year out. I never took them there, and how can I blame them?

"As soon as I was converted, I went down to my eldest son, who has a large family, and I told him what the Lord had done for me, and entreated him to come here with me to the services; but he said he wondered what next, and he had no time. When I pleaded hard with him, he said he was sure I meant well, but 'it was no go'—he liked his Sunday at home too well to go to hear parsons. You know, sir, you can't bend a tree; I ought to have bent the twig when I could have done it. Oh, if I had led him to the house of God when he was little! He would have gone then, for he loved his mother, and so he does now, but not enough to go where I want him. So, you see, I can do nothing with my son now. I was a cruel mother, and let the boy go into the fields or the streets when he should have been in the Sunday-school. Oh that I could have my time back again, and have them all round me as little ones, and teach them about my blessed Saviour. They are all beyond me now. What can I do?"

She sat down and wept bitterly, and I heartily wish all unconverted mothers could have seen and heard her lamentations. It was very pleasant to know that she was saved herself, and to see in her very sorrow the evidence of her genuine repentance; but still the evil which she lamented is a very terrible one, and might well demand a life of mourning. Young mother, do not, as you love your babe, suffer it to grow up without divine instruction. But what am I saying? How can you teach your child if you do not know the Lord Jesus yourself? May the good Lord lead you to give your heart to Jesus at once, and then you will train your dear little ones for Heaven! —*Sword and Trowel.*

PICTURES OF INDIA.

(From letter by Dr. Field in the *N. Y. Evangelist.*)

When Macaulay was in India, he devoted much of his time to perfecting the system of National Education, from which he expected the greatest results; which he believed would not only fill the ignorant and vacant minds of the Hindoos with the knowledge of modern science, but would uproot the old idolatry. In the recently published volumes of his letters is one to his father, dated Calcutta, Oct. 12, 1836, in which he says:

"Our English schools are flourishing wonderfully. We find it difficult—in some places impossible—to provide instruction for all who want it. At the single town of Hooghly 1400 boys are learning English. The effect of this education on the Hindoos is prodigious. No Hindoo who has received an English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy; but many profess themselves to be pure Deists, and some embrace Christianity. It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the reputable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytize; without the smallest interference with religious liberty; merely by the natural operation of knowledge and reflection."

These sanguine expectations have been utterly disappointed. Since that letter was written, forty years have passed, and every year has turned out great numbers of educated young men, instructed in all the principles of modern science; and yet the hold of Hindooism seems as strong as ever. I find it here in the capital, as well as in the provinces, and I do not find that it is any better by coming in contact with modern civilization. Nothing at Benares was more repulsive and disgusting than what one sees here. As I have said before [Letter XII.], the deity most worshipped in Calcutta is the goddess Kali, who indeed gives name to the city, which is Anglicized from Kali-ghatt. She delights in blood, and is propitiated only by constant sacrifices. As one takes his morning drive along the streets leading to her shrine, he sees them filled with young goats, who are driven to the sacred enclosure, which is like a butcher's shambles, so constantly are the heads dropping on the pavement, which is kept wet with blood. She is the patron of thieves and robbers, the one to whom the Thugs always made offerings, in setting out on their expeditions for murder. No doubt the young men educated in the English colleges despise this horrid worship. Yet in their indifference to all religion, they think it better to keep up an outward show of conformity, to retain the respect, or at least the good will, of their Hindoo countrymen, among whom it is the very first condition of any social recognition whatever, that they shall not break away from the religion of their ancestors.

How, then, are they to be reached? The Christian schools educate the very young; and the orphanages take neglected children and train them from the beginning. But I speak now of young men who are already educated in the government colleges. Is there any way of reaching *them?* None, so far as I know, except that of open, direct, manly argument. Several years since Pres. Seelye of Amherst College visited India, and while there addressed the educated Hindoos, both in Calcutta and Bombay, on the claims of the Christian religion. He was received with perfect courtesy. Large audiences assembled to hear him, and listened to him with the utmost respect. What impression he may have produced, I cannot say; but it seems to me that this is "the way to do it," or at least one way, and a way which gives good hope of success.

In fighting this battle against idolatry, I think we should welcome aid from any quarter, whether it be evangelical or not. While in Calcutta, I paid a visit to Keshoob Chunder Sen, whose name is well known in England from a visit which he made some years ago, as the leader of the Brahmo Somaj. I found him surrounded by his pupils, to whom he was giving instruction. He at once interrupted his teaching for the pleasure of a conversation, to which all listened apparently with great interest. He is in his creed a Unitarian, so far as he adopts the Christian faith. He recognizes the unity of God, and gives supreme importance to *prayer*. The interview impressed me both with his ability and his sincerity. I cannot agree with some of my missionary friends who look upon him with suspicion, because he does not go far enough. On the contrary, I think it a matter of congratulation that he has come as far as he has, and I should be glad if could get Young Bengal to follow him. But I do not think the Brahmo Somaj has made great progress. It has scattered adherents in different parts of India, but the whole number of followers is small compared with the masses that cling to their idols. He frankly confessed that the struggle was very unequal, that the power of the old idolatry was tremendous, and especially that the despotism of caste was something terrific. To break away from it, required a degree of moral courage that was very rare. The great obstacle to its overthrow was a social one and grew out of the extreme anxiety of Hindoo parents for the marriage of their children. If they once broke away from caste, it was all over with them. They were literally outcasts. Nobody would speak to them, and they and their children were delivered over to one common curse. This social ostracism impending over them, is a terror which even educated Hindoos dare not face. And so they conform outwardly, while they despise inwardly. Hence I think Keskoob Chunder Sen deserves all honor for the stand he has taken, and ought to receive the cordial support of the English and Christian community.

GIVING THE TENTH.

A CORRESPONDENT of small income, who says that during the past ten years he has invested in the "Bank of Heaven" through the American Tract Society $375, writes to urge upon Christians the duty of adopting a systematic plan of beneficence. He says that some years ago he read Muller's "Life of Trust," and the chapter on "Stewardship" in that book "has been a source of great spiritual profit to me, and as I believe of temporal good also. "My ability," he adds, "for getting through the world has ever been of a very ordinary kind. Yet up to the present time I can say *Ebenezer*. I am satisfied with my experience of the truth of Muller's suggestions, and I want other Christians, for the sake of their own spiritual profit, as well as the prosperity of God's cause, to try a systematic plan, whether it be one-tenth or one-twentieth of their income. For I am afraid that through the want of a little faith and self-denial the majority of Christians have not realized the truth of God's promises in a temporal point of view."

We comply with our correspondent's request to print the following short article by the late Dr. John Todd on the "Secret of Success."

A few days since I met a gentleman—the owner of large paper-mills. He took me through the great vats of pulp, and the great piles of paper ready for the market, and a world of things which I did not comprehend. After seeing all the machinery, and hearing his praises of his men and how they sent for United States stocks, fifty and hundred dollars at a time, every time he went to the city, I said,

"Will you please, sir, tell me the *secret of your great success?* for you tell me you began life with nothing."

"I don't know as there is any secret about it. When sixteen years old I went to S. to work. I was to receive forty dollars a year and my food, no more, no less. My clothing and all my expenses must come out of the forty dollars. I then solemnly promised the Lord that I would give him *one-tenth* of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one tenth for the Lord, I had at the end of the year much more than a tenth for myself. I then promised the Lord whether he gave me more or less, I would never give *less* than one-tenth to him. To this vow I have conscientiously adhered from that day to this; and if there be any secret in my success, I attribute it to this. I feel sure I am far richer on my nine-tenths (though I hope I don't now limit my charities to one-tenth) than if I kept the whole."

"How do you account for it?"

"In two ways: First, I believe God has blessed me, and made my business to prosper: and, secondly, I have so learned to be careful and economical that my nine-tenths go far beyond what the whole would. And I believe that any man who will make the trial will find it so."—*American Missionary.*

THE BLUE PIG WITH A BLACK TAIL.

A certain king sent to another king, saying 'Send me a blue pig with a black tail, or else'—

The other replied 'I have not got one, and if I had'—

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done it was necessary that the insulting language that led to the trouble should be explained.

'What could you mean,' asked the second king of the first, 'by saying "Send me a blue pig with a black tail, or else"?'

'Why,' said the other, 'I meant a blue pig with a black tail, or else some other color. But what could you mean by saying "I have not got one, and if I had"?'

'Why, of course, if I had I should have sent it.'

The explanation was satisfactory, and peace was accordingly concluded.

DID you ever find lying in some neglected spot, buried among the grass, perhaps, some old tool, which you remember sharp and bright and useful, but now covered with rust, and useless? The rust and the dull edge have come of its long rest. Had it been constantly used it might have been broken, but it never would have been that dull, useless thing while it lasted. It is just so with human beings. Inaction is worse for them than hard work. Unused talents rust. The mind that is never sharpened grows dull. One who has not done what he might, finds his power gone at last.—(W. & W.)

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on 28 February, 2020

TELEGRAPHIC NEWS.

London, 13*th*: A Russian official despatch, dated 12th instant, has been received from the Headquarters of the Russian Army in Bulgaria, which have now been established at Poredin, which states that on the 11th instant at 3. p. m. a general assault was made on the Turkish positions before Plevna, which was followed by desperate fighting on both sides until evening set in, when the Russians had captured three redoubts along the southern front and a great redoubt at Grivitza. The Russians state their losses to have been two Generals killed and one wounded, besides 5,000 men wounded; the number of men killed is not yet known. The Turkish losses are not given in the despatch. At daybreak on the 12th inst. the Russian troops occupied the positions conquered the day before, and a heavy cannonade was going on.

14*th*: The Mansion House fund for the relief of the Famine in Southern India has now reached the sum of £150,000.—Chief Inspector Clarke, of Scotland Yard, has been arrested for complicity in the turf frauds in connection with which the detectives Druscovich, Meiklejohn, and Palmer are now on their trial.—At the opening of the new Town Hall at Birmingham yesterday, Mr. John Bright, in speaking of the Indian famine, urged the Government of India to look beyond the military necessities of the country, and devote their chief expenditure to canals and irrigation as the sole means of preventing a recurrence of the present distress.—A collision took place yesterday between the emigrant ship Avalanche outward bound to Wellington (New Zealand), and the American ship Forest, near Portland. The Avalanche sank with all hands and 95 of her passengers; 13 of the crew of the Forest were also drowned.—It is reported that Suleiman Pasha has crossed the Balkans, and has occupied a village ten miles to the south of Gabrova.—A Turkish official despatch states, that on the 9th instant Hafiz Pasha repulsed a violent attack made by the Montenegrins on the Turkish positions, and that the Montenegrins lost heavily.

15*th*: A Russian official despatch has been received stating that on the 12th instant the Turkish troops after six attacks succeeded in recovering three entrenched positions from the Russian Left Wing on the southern front of Plevna, which were lost on the 11th instant. On the night of the 12th instant, the Russian completely invested Plevna with a line of entrenchments. Suleiman Pacha, under date of the 14th inst., telegraphs from Schipka Pass that his batteries, have silenced the Russian Batteries and that he now holds the Trajans road.—The Army commanded by the Grand Duke Alexander (the Czarewitch), lately operating near Rustchuk, has after several sanguinary engagements, wholly withdrawn to the west of the River Jantra.—Latest advices from the Seat of War in Armenia state that the Russians have evacuated Ardahan and withdrawn from the fort of Emiroglon. The Turks have occupied Ahergueul.

17*th*: A Russian official despatch states that on the 15th instant the Turkish troops made an unsuccessful attack on the redoubt at Grivitza, which the Russians captured on the 11th instant. The Russian loss was 3,000 in killed and making their total loss 300 officers and 12,000 men, and the total loss to the Roumanians 3,600 men. A heavy cannonade was going on, and the town of Plevna was in flames.—A Turkish official despatch states that the Eleventh Russian Army Corps has evacuated Tirnova in order to reinforce the Russian Army Corps which is at Biela.—Suleiman Pacha telegraphs from the Schipka Pass, under date of 15th instant, stating that a distructive cannonade of the Russian positions continues.—Mehemed Pacha telegraphs that on the 15th instant the Turkish troops defeated the Twelfth Russian Army Cops with great loss, and that the Turks pursued the Russian troops as far as Banikalour.—A Turkish official despatch states that Suleiman Pacha on the 16th instant captured Fort Nicholas in the Schipka Pass.

19*th*: A Turkish official despatch states that Fort Nicholas, in the Schipka Pass, captured by Suleiman Pacha on the 16th instant, has been abandoned by the Turks for motives of strategy. A Russian official despatch, however, states that an assault made by the Turks has been repulsed with enormous loss after nine hours' continuous fighting.—Rumours current of an armistice and mediation has been semi-officially denied.—Prince Bismark and Count Andrassy held a conference this morning, which lasted four hours.—The *Semi Official Provincial Correspondenz* of Berlin indicates, that the object of the interview was to consider the ways and means of furthering the peace of Europe.

Paris, 19*th*; Marshal Macmahon has issued a *manifesto*, in which he says he serves no Party, and will maintain the Constitution whatever the result of the forthcoming elections may be, and that he will remain to defend Conservative interests with the help of the Senate.—The Bombardment of Plevna continues.—Chefket Pacha, at the head of Turkish reinforcements from Asia, is marching to the relief of Plevna.—The Russians in the Schipka Pass have been strongly reinforced.—The loss sustained by the Russians in recovering Fort Nicholas was 19 officers and 500 men.

London, 20*th*: According to unofficial Russian accounts, the Roumanian troops made an unsuccessful attack on a Turkish redoubt on the 18th instant before Plevna.—Thirty thousand Turkish troops which are marching to the relief of Osman Pasha have arrived at Orkani, midway between Sophia and Plevna.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore*, 19th:

From Southampton.—Mr Stewart, Lieut Christopher, Mr A Summers, Mr and Mrs Johnstone and two children, Mr E Morris, Mr Chetwynd, Mr J G Elded, Mr R Gordon, Mr J Butler, Mr W Cousins, Mr Goodman, Mr J Dash, Mr J Sharracks, Mr W Montgomery, Mr W Robinson, Mr H Chilly, and Mr A Paterson.

From Venice.—Captain R M Stewart, Mr W Wright, and Mr W Mackenzie.

From Brindisi.—Mr G F Prevost, Capt C Dodd, Mr Oliver, Lieut-Col A H Daris, and Mr Sechick.

From Alexandria.—Mr Guorke.

From Aden.—Mr Balcheldir.

PASSENGERS SAILED.

Per P. and O. Str. *Indus*, 21st:

For Southampton.—Col Hugh Watson, The Hon Hugh Amherst, Miss Cecilia Miller, Mr and Mrs Hosking and infant, Mrs Barker, child, and two infants, a gentleman and a lady, Mr and Mrs Rawlinson, Capt W E Breeze, Mrs Cheyne and infant, Mr F Howett, and Mr P McNabb.

For Brindisi.—Sir Richard Gartin, Mr S Bircham, Col Ashburner Mr W Jackson, and Mr W C Bannerjee.

For Venice.—Col J D Leslie, Mr W Glynn, Mrs Shaw, Mr Sharfuddin, Mr Nurul Huda, and Capt Gaskell.

Domestic Occurrences.

BIRTH.

FIRTH—September 17th, at Byculla, Bombay, the wife of Mr. A. C. C. Firth, Postal Department, of a son.

MARRIAGE.

HORSELEY—RENDALL—September 11th, at Madura, by Bishop Sragent Rev. H. Horsley, of the Church Missionary Society, Tinnevelly, to Miss. M. E. Rendall, daughter of Rev. J. Rendall, of the American Madura Mission.

DEATHS.

DAVIS—Sept. 9th, at Hiranpur, the Rev. Henry Davis, Missionary of the Church Missionary Society, aged 33 years.

BOULTER—September 12th, at Cochin, on board the B I S N. Co's, s. s Rajpootana of diarrhœa, Richard Fredrick Boulter, Chief Steward of the ship, aged 46 years.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd Sept. 1877 at the new rate.

G. Duncan, 15th October 1877, As. 10-6; H. Mathews, 15th June 1878, Rs. 10; W. Carrol, for two Copies, 22nd September 1877, Rs. 2-8; Miss J. Donaldson, 15th November 1877, Rs. 1; Major A. Battye, 1st October 1878, Rs. 7-10; Dr. J. R. Theobalds, 1st July 1877, Rs. 17; C. B. Sharman, 30th September 1877, Rs. 3.

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Bombay, December, 1876.

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